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I have the honour to be, with affectionate respect and attachment,

Gentlemen,

Your obliged and faithful servant,

SAMUEL WHITBREAD.

Southill, September 29.

REMARKS ON THE SIXTH REPORT OF THE DIRECTORS OF THE AFRICAN INSTITUTION.

(Continued from page 232.)

The directors have given us a statement of what it has been possible to learn respecting Mr. Park, and as the fate of this interesting and magnanimous traveller is justly an object of great curiosity to the public, we shall insert the passage entire:

"The last accounts received from this distinguished traveller, were dated from Sansanding, on the river Niger. He then transmitted to the Secretary of State the journal of his proceedings down to that period. This journal has been received; and the substance of it, which is highly interesting, the directors have obtained leave from government to publish.

"In a former Report, it was mentioned, that Governor Maxwell, who then commanded at Senegal, had sent a native Mohammedan, of the name of Isaac, (the same man who had accompanied Mr. Park, as a guide, to Sansanding,) into the interior, in order to procure some correct account of his fate. This man returned to Senegal after an absence of about twenty months, and made a written report of his proceedings to Governor Maxwell. A translation of this report has been forwarded by Governor Maxwell to the Board, and it is intended to publish the substance of it, along with Mr. Park's Journal. In the mean time, they have thought it right to lay before the Meeting an extract from that part of it which gives an account of the fate of Mr. Park.

"Isaac had accompanied Mr. Park, as his guide, as far as Sansanding, on the Niger. He then quitted him, after having procured another guide, of the name of Amadee-Fatouma, who agreed to accompany Mr. Park to the confines of Haoussa.

"Isaac found this man at Sansanding, and from him he received a detailed account of Mr. Park's proceedings from the time of his embarking, at Sansanding, on board a large schooner-rigged canoe, in

which he had undertaken to navigate the Niger to its mouth, until the period of his parting with him, which was a day or two after they had reached the kingdom of Haoussa. The narrative of Amadee-Fatouma then proceeds as follows:

"Next day Mr. Park departed, and I slept in the village (Yaour.) Next morning I went to the king, to pay my respects to him. On entering the house, I found two men, who came on horse-back. They were sent by the chief of Yaour. They said to the king, We are sent by the chief of Yaour to let you know, that the white men went away without giving you or him (the chief) any thing. They have a great many things with them, and we have received nothing from them; and this Amadee-Fatouma, now before you, is a bad man, and has likewise made a fool of you both. The king immediately ordered me to be put in irons, which was accordingly done, and every thing I had taken from me. Some were for killing me, and some for preserving my life. The next morning, early, the king sent an army to a village called Bousa, near the river's side. There is before this village a rock across the whole breadth of the river. One part of the rock is very high: there is there a large opening in that rock, in the form of a door, which is the only passage for the water to pass through: the tide current is here very strong. The army went and took possession of the top of this opening. Mr. Park came there after the army had posted itself: he nevertheless attempted to pass. The people began to attack him, throwing lances, pikes, arrows, and stones. Mr. Park defended himself for a long time: two of his slaves, at the stern of the canoes, were killed. They threw every thing they had in the canoe into the river, and kept firing; but being overpowered by numbers and fatigue, and unable to keep up the canoe against the current, and no probability of escaping, Mr. Park took hold of one of the white men and jumped into the water. Martin did the same; and they were drowned in the stream in attempting to escape. The only slave remaining in the boat, seeing the natives persist in throwing weapons at the canoe, stood up and said to them 'Stop throwing, now you see nothing in the canoe, and nobody but myself; therefore cease. Take me and the canoe, but don't kill me.' They took possession of the canoe and the man, and carried them to the king.

"I was kept in irons three months. The king then released me, and gave me a female slave. I immediately went to the slave taken in the canoe, who told me in what manner Mr. Park and all of them had died, and what I have related above."

"The Directors do not take upon them to fix the degree of credit which is due to the statements contained in this journal. On that point they must leave every one to form his own judgment."

The next paragraph we shall quote, because it touches upon an important subject.

"The narrative of Mr. Park himself, and also that of Isaac, afford convincing evidence as to the great natural capacities, both agricultural and commercial, of this neglected quarter of the globe. They show, indeed, that the state of society which exists there presents a most formidable barrier to the progress either of civil or moral improvement; but they furnish, at the same time, abundant ground to conclude that the barrier is by no means insuperable. The Directors cannot entertain a doubt that, if the entire abolition of the Slave Trade could be effected, the western coast of Africa would receive an impulse from the efforts of the Institution, in conjunction with other causes operating in the same direction, which would gradually communicate itself to the interior of that continent. The opening connection also of this country with Abyssinia, and with the Eastern coasts of the African continent, tends to augment, very considerably, the means of diffusing useful knowledge and civilization; and to the improvement of our intercourse with Abyssinia they are disposed to look with much solicitude, as calculated in a very great degree to facilitate our admission into the very heart of Africa."

What has chiefly attracted our attention in this passage, is the mention which it makes of the eastern coast of Africa.

We have long been convinced that the eastern coast of Africa was the place from which civilization could most easily be introduced into that continent. We are glad to see that the directors express a leaning, at least, to that opinion. The Portuguese have some settlements, of a long standing, on the eastern coast of Africa, toward the mouth of the Red Sea. This is an important inlet. More or less of that territory, as suits the grand object, we ought undoubtedly to obtain. It is idle to use pretexts; the Portuguese must give it if we ask it: and we, who give them

every thing, have surely a right to ask something; especially a something which is really of no use to them, and which by us is to be employed for a purpose interesting to mankind at large. Of the Abyssinians, those who come nearest to these settlements are, we have satisfactory proof, a people who have made such progress as to be prepared for the light of civilization. They repaired in great numbers to the service of the Mohammed kings of Duncan, in the days of their splendour, and vied in all manner of accomplishments with the people of Hindostan and Persia. Were a settlement wisely formed in that quarter, and the means which it would afford, vigilantly and skilfully employed, we entertain very little doubt that very great success would speedily be found to result from it.

The directors notice with appropriate feeling the history of Paul Cuffee, on which we have already said so much, that we shall add nothing.*

Their account of the following important facts will be given best in their own words.

"It will be proper to acquaint the meeting, that in consequence of the liberal offer made to the directors, by the committee of the Institution for promoting the British System of Education, to provide with board and lodging two African youths, who should be instructed at the Royal Free School in the Borough, and qualified to act as school-masters, in the month of June last, two African youths, selected by Governor Columbine from the slaves liberated by the Court of Vice Admiralty at Sierra Leone, arrived in this country, and were placed under Mr. Lancaster's care. When they arrived, they had not as yet received any instruction; and they were even totally ignorant of the English language. Their progress, in the nine months they have been in England, has certainly been more rapid than could have been expected. They now not only converse in English, but they have learned to read and write it intelligibly.

* It will perhaps be interesting to many of our readers to learn that the black captain Paul Cuffee, has safely arrived at his home in Newport, Massachusetts: his vessel, however, was seized by the Americans as it approached the coast, but has been released in consequence of application at the seat of the American Government.

"The directors are disappointed not to have had, before this time, some more specific details to produce with respect to the progress or improvement in Africa, by means of schools and other institutions, under the patronage of the society. One cause of this backwardness is to be found in the rapid succession of governors, which has taken place at Sierra Leone, the station which has appeared the best adapted for the commencement of plans of improvement. In the space of four years, there have been no fewer than four governors; by which means the directors have been four times under the necessity of sending out the requisite information respecting their views."

Extracts from the Correspondence of Mr. John Kizell with Governor Columbine, respecting his negotiations with the Chiefs in the river Sherbro, and an account of that river, are given in the Appendix to the report. This is a very curious communication. It will first be proper to give the history of John Kizell himself.

"John Kizell is a black man, a native of the country some leagues inland from the Sherbro. His father was a chief of some consequence, and so was his uncle. They resided at different towns, and when Kizell was a boy, he was sent by his father on a visit to the uncle, who was desirous to have him with him. On the very night of his arrival, the town was attacked; a bloody battle ensued, in which his uncle and most of his people were killed. Some escaped; the rest were taken prisoners, and amongst these was Kizell. His father, as soon as he heard of his son's disaster, made every effort to relieve him, offering three slaves and some goods for him; but his enemies declared they would not give him up for any price, and that they would rather put him to death. He was taken to the Gallinas, put on board an English ship, and carried as one of a cargo of slaves to Charlestown. On the passage, one of the women, pining away with grief, on account of her situation, was tied up to the mast, and flogged to death, as a warning to others not to indulge their melancholy to the detriment of their health, and thereby to injure their value to the Christian owners.

"He arrived in America a few years before Sir H. Clinton took Charlestown. In consequence of the general's proclamation, he, with many other slaves, joined the royal standard. He was close to Colonel Ferguson when he was killed.

"After the war he was removed to Nova Scotia; from which place he came hither in 1792.

"He is an intelligent man; has always preserved an excellent character; and has the welfare of his native country sincerely at heart. The government of this colony have repeatedly employed him in their negotiations with the Caulkers and the Cleveland, and other chiefs of Sherbro; and he appears always to have discharged his duty with great integrity and address."

The few letters of this black man, on the interior state of Africa, relating simply what he saw and heard during the course of his negotiations, are worth volumes. After an account of his negotiations with several chiefs, he says,

"I will now describe how the natives live in this country. They are all alike, the great and the poor; you cannot tell the master from the servant at first. The servant has as much to say as his master in any common discourse, but not in a *palaver*, for that belongs only to the master. Of all people I have ever seen, I think they are the kindest. They will let none of their people want for victuals: they will lend, and not look for it again: they will even lend clothes to each other, if they want to go any where: if strangers come to them, they will give them water to wash, and oil to anoint their skin, and give them victuals for nothing: they will go out of their beds, that the strangers may sleep in them. The women are particularly kind. The men are very fond of palm wine; they will spend a whole day in looking for palm wine. They love dancing; they will dance all night. They have but little, yet they are happy whilst that little lasts. At times they are greatly troubled with the Slave Trade, by some of them being caught under different pretences. A man owes money; or some one of his family owes it; or he has been guilty of adultery. In these cases, if unable to seize the party themselves, they give him up to some one who is able, and who goes and takes them by force of arms. On one occasion, when I lived in the Sherbro, a number of armed men came to seize five persons living under me, who, they said, had been thus given to them. We had a great quarrel: I would not give them up: we had five days pa-

* This word signifies both a political discussion, and a suit at law.

laver : there were three chiefs against me. I told them if they did sell the people whom they had caught at my place, I would complain to the Governor. After five days' talk, I recovered them.

" Sometimes I am astonished to see how contented they are with so little; I consider that happiness does not consist in plenty of goods.

" Their land is so fertile in some places, that it would surprise any man to see what a quantity of rice they will raise on a small spot. As for fish, their rivers abound with it; they can get as much as they want. Their sheep and goats are very fine and fat. They have plenty of fowls; also wild hogs, wild ducks, and geese. They do not salt their meat, but dry it over the fire. They do not work hard, except when they prepare their rice plantations, which is during about two months in the spring; after which the men go and make canoes, or cut camwood, or carry the salt which the women have made, to sell for cloth or slaves. This is usually done in the rainy season, (from June to September.) They are not afraid of being wet; they will work in the rain. When they come home from work, the women give them warm water to wash their bodies, and oil to anoint themselves with. The women will not do any thing in the morning before they have washed their bodies. They have the hardest lot: they do all the drudgery; they beat the rice, fetch wood, make salt, plaster the houses, go a-fishing with hand-nets, make oil from the palm nuts which the men bring home. Their rice ripens in three months from the time it is sown. When the rice is cut, they put it under water, where it keeps sound and good. When they wish to use it, they go into the water and take as much thence as they want. During the rainy season the low lands are overflowed. When the water goes away, it leaves the land moist, which is then planted, and will bring any thing to the greatest perfection. They have very good clay: the women make pots with it, which they sell for rice, cassada, and plantains. The cotton tree grows here in great abundance: I think the cotton would do for hats as well as fur. The men make straw hats. It is the men who sew the European cloth they get into garments: of the women, not one out of twenty knows how to sew."

After some further observations, he gives the following account of the town,

and the mode of marriage among the people.

" Their town has no regular street in it; the houses are built close together. They are made with strong rods of bamboo fixed in the ground, which are tied together at the top with string: they use no nails; they tie all with string, and then wattle it and cover it with grass, which the women plaster over with mud. Their doors consist of mats hung at the opening which is left; sometimes they are made of small bamboos tied together. There are no locks to their doors. They will not steal from each other. They are fond of presents from strangers: the king gets but little of any present that is made to him: if he is old, they will sometimes tell him he has long eaten of the country, and it is time for the young people to eat as he has done. If the present consists of rum, they all must have a taste of it, if there is not more than a table spoonful for each; if tobacco, and there is not enough to give every one a leaf, it must be cut so that all may have a piece; if it is a jug of rum, the king gets one bottle full.

" The young women are not allowed to have whom they like for a husband; the choice rests with the parents. If a man wishes to marry the daughter, he must bring to the value of twenty or thirty bars to the father and mother; if they like the man, and the brother likes him, then they will call all their family together, and tell them, ' We have a man in the house who wishes to have our daughter; it is that which makes us call the family together, that they may know it.' Then the friends inquire what he has brought with him; the man tells them. They then tell him to go and bring a quantity of palm-wine. When he returns, they call again the family together; they all place themselves on the ground, and drink the wine, and then give him his wife. In this case, all the children he has by her are his; but if he gives nothing for his wife, then the children will all be taken from him, and will belong to the woman's family; he will have nothing to do with them."

In another passage he says,

" If the people of this country had the same learning as Europeans, the best lawyer could not excel them in words and speeches. They are sensible people to talk to in their palavers. They will sometimes talk a palaver so well, that you would be both pleased and astonished with them, if you were to hear two of them speaking,

and how ably they open a cause before they begin to enter into an argument about it, you would be surprised. In their palavers, (councils or courts,) they use a great deal of ceremony at the first; presenting mats, kola, or palm-wine, to the old men. Then they relate their story; the old men and women sitting down to listen. A man stands by him who speaks, and repeats what he says as loud as he can; indeed both speak very loud. When he has finished his speech he sits down. His adversary then gets up, and begins, as before, with much ceremony, thanking the man who spoke against him for what he said. Having told his story, all the old men get up and say, they must retire and consider the matter before they give an answer. If the party losing the cause is unwilling to give it up, then the other will ask him, if he will go before the king to talk the palaver? If he say yes, then they must go to the king with their people.

"The old men are much respected: the king, with their approbation, appoints a time to hear the palaver; but before it begins, both parties must deposit a like sum, (twenty, thirty, or forty bars,) to await the king's sentence. Then the two men are called on, and all the old men and the women sit as before, while the accuser relates his complaint; another man repeating all he says after him. Every thing he says looks like truth, and very clear. But when he has done, the other party will get up, and deny all that has been said, and give to things a very different appearance. They have no jury, as we have; their old men settle all. Having heard all the pleadings, the old men go out in what is called the devil's-bush,* and determine who is in the right.

"Sometimes, when they see that the party who is in the wrong is the strongest, they will not give justice, being afraid of the consequences: this I have seen, and have reprimanded them for.

"I have said, that the king has the name of a king, but not the power; yet, in general, they do nothing without his knowledge. The king cannot make use of the services of any young man, without asking leave of his father or mother. If he happen to have no people of his own, and he wishes to go to a distance, he must beg his people to convey him. The people do not contribute to his support; if he

has no slaves, or children of his own, he must work himself; if he has children, they will do all his work for him. All the land is said to belong to the king; but if a man chooses to clear a spot, and erect a town, he may: the land is free for any of the people. If a stranger, indeed, that is, an European, should wish to settle among them, he must make a present to the king. These goods being received, all the people are called together, men, women, and children, and all are told that he has given the stranger a piece of land. This is done, as they have no writing, that they, and their children after them, may know what has taken place. The goods are then divided, and although the land is called the king's, yet he will get no more for his share than any of the other old men. After this ceremony, the stranger may live on the land as long as he pleases; but he cannot sell it again. His children's children may live on it as long as any of them remain. He must take care; however, to conduct himself peaceably and respectfully till he becomes powerful; then he may do as he pleases. All the disputes they do not carry to the king, they will bring to him; especially cases in which one man charges another with owing him money. In such cases, if the debt is proved, it is usual for the referee to buy the debtor of the injured party as a slave; and having thus settled the palaver, the purchaser will soon have him in a chain; on which the creditor receives the price agreed upon. Sometimes on this ground all the people and family of the debtor are seized and sold. Such is the abominable custom of this country. It is the slave traders who have made it so; they have done it to get their own ends served in getting slaves. I have seen whole families sold in this way.

"They have a bad way in making their kings. They will not suffer any of the old king's sons to succeed him as king. They will say, "That family has had the kingdom a long time; we must give it to another family, that all may be equal." It certainly is no great object, as it is only the name without the power."

This, we think, will be allowed to furnish a pretty favourable specimen of the black man, John Kizell. We recommend his letters to the attentive consideration of the public.

It may be important still to insert what he states with regard to the coffee trees found in Africa

* "A kind of consecrated grove."

"The next day I went to take a walk with one of my boys, and was surprised to see so many coffee trees near the town. Some places were entirely covered by them. I pulled up three plants, and carried them to the town: I asked what it was? They said it was all over their country. I then told them it was coffee. They said, They did not know it: they can get plenty of it in the season. I told them: if they would get a house full of it, I would buy it of them. Four days after, some people came from the upper country (the interior) to see me. I began to talk about the coffee. They said I must go, and shew it to them. When I had done this, they said, They thought it was nothing valuable; it was in their country also, and they used it to fence their plantations: it was all over the country: at some places nothing else was to be seen.

"I was glad to find that there was another trade which might be put in the room of the Slave Trade, and which might not lie in the hands of the white traders and the chiefs. The coffee trade is fit for women and boys, so that the poor women and the young people may get money as well as the chiefs; for at present they and the white slave traders keep the country under, because *they* can get goods, and the rest cannot. I have heard them (the traders) say, that the natives are *their* money. I was concerned to think that there was no man to be found among them who had the welfare of this country and people at heart, to observe what is in it, and what it will produce, instead of taking the natives and carrying them to the European islands to raise coffee, which is the natural plant of Africa. Her people are carried off to raise coffee to supply the markets of Europe, when they might as well get it from Africa, if they people were but directed what to do."

The last article in the appendix, contains the judgment of Sir William Scott in the case of the *Donna Marianna*. And as this judgment affects a great proportion of the ships engaged in the Slave Trade, the knowledge of it is well calculated to deter adventurers. We think it our duty therefore to insert it.

Judgment of Sir William Scott, in the Case of the Donna Marianna.

"This case was heard upon an appeal from the Vice-Admiralty Court at Sierra Leone; in which court the ship had been

condemned, together with her cargo. It appeared that the ship was originally an American vessel, and had been purchased at Liverpool by Macdowall and Co. of that place, who in August 1809 sent her under the command of a person of the name of Vauralst, to Madeira, with a cargo of culm, and from thence the ship proceeded to Pernambuco. At Pernambuco the ship was said to have been sold to De Silva, a Portuguese merchant, by whom she was claimed as Portuguese property. From Pernambuco the ship sailed under Portuguese colours to Bahia, with some wine on board (but whether the same wine that she had brought from Madeira did not clearly appear); and having there taken on board a variety of goods assorted for the Slave Trade, she proceeded to Cape Coast, where she was proceeding to engage in the Slave Trade, and was seized at anchor. Vauralst, the master, to whom the command of the vessel had been originally entrusted at Liverpool, still continued on board, but, as asserted only in the capacity of a passenger, for the purpose of delivering the wine at Cape Coast.

"June 3, 1812, the Court condemned the ship, as being a British vessel engaged in the Slave Trade; and reserved the question respecting the cargo; to the condemnation of which it was objected, that the acts of parliament 46 Geo. III. c. 52. § 9, 47 Geo. III. c. 5. § 2, applied only to goods laden in a port of Great Britain or the British dominions, and had no reference to goods laden elsewhere, though they might be British owned.

June 3, — Judgment by Sir William Scott, as to the Ship.

"The first question is, whether this Court is at liberty to inquire into the title of this ship, which was at the time of capture navigating under the Portuguese flag, and has been claimed as Portuguese property. It is obvious to remark, that if no such authority vests in this Court, there must be an end of the act of parliament. Nor can it be considered as any hardship upon the subjects of those countries which still carry on the Slave Trade, that it should possess such a power. It can therefore be no unconstitutional breach of the law of nations to require, that where a claim is offered on the ground that the property belongs to the subjects of a country which still permit this trade, the burthen of giving proof of the property must lie upon those who set it up; and peculiarly so in

the case of a Portuguese claimant, whose government, though it has not actually abolished, has disavowed the trade. When it is so universally known that the Slave Trade has been abolished by Great Britain, and when it is not improbable that attempts may yet be made to carry it on under disguise, it would be a monstrous thing, where a ship, admitted to have been at one time British property, is found engaging in this traffic, to say, that however imperfect the documentary evidence of the asserted transfer may be, and however startling the other circumstances of the case, no inquiry shall be made into the real ownership. Here are on board this vessel only papers of mere form, and which are in contradiction with each other, leaving the whole transaction of the transfer in great doubt and obscurity; and if the Court were to be prohibited under such circumstances from inquiry into the reality of the Portuguese title, one sees how easily the provisions of the legislature would be defeated. It would go to repeal the act of parliament and the principles on which it is founded. That in point of fact this is really a British-owned vessel I have little doubt, as I think there are appearances enough to shew that the asserted transfer to De Silva was only colourable. The ship comes to England, and is there purchased by Macdowall and Co. of Liverpool, from whence she is dispatched on her outward voyage with fetters on board: which as it appears to me, were put on board at Liverpool: the double stanchions were, I think, admitted to have been taken on board there: and she is dispatched under the command of Vauralst, who is evidently going to conduct a transaction of this nature, and for which purpose he accompanies the ship to Africa. I observe he knows nothing of any money being paid under this asserted transfer. I can have no doubt that this Court is bound judicially to consider this as a British vessel, and that this Portuguese disguise has been assumed for the mere purpose of protecting the property of British merchants in a traffic which it was not lawful for them to engage in. I shall affirm the sentence as to the ship, with costs.

June 6.—Judgement as to the Cargo.

"In this case, the Court has already disposed of the question as to the ship, which had been fitted out at Liverpool with

stanchions and other accommodations necessary for vessels employed in the Slave Trade. In the first instance, the ship proceeded to Madeira; and it was not till her arrival at Pernambuco that the Portuguese flag was assumed: from Pernambuco she sailed to Bahia, and from thence to the African coast the same master continuing on board, though ostensibly in a different capacity. The Court can have no doubt that the fraud of the British owners, in this case involved also the asserted Portuguese owners: it is impossible to sever the fraud of the one party from the fraud of the other. The fraudulent intention of the party here was to be carried into effect by the fraudulent co-operation of this De Silva, who was to become the instrument of a simulated transfer. I do not mean to lay it down that if goods were put on board an apparently Portuguese ship, though in reality a British ship, an innocent owner would be affected, bona fide believing that he was embarking his property on board a Portuguese vessel; but here the colourable owner of the ship is the asserted owner of the cargo. I consider the whole interest of the adventure to reside in the British merchants, and that De Silva is merely lending his name and agency to further a deception practised on British laws. Therefore I see no reason why the cargo should not follow the fate of the ship, with which it is involved in one common fraud.

PETITION IN FAVOUR OF A MODIFICATION OF TITHES.

To the Right Honourable and Honourable the Knights, &c. &c. in Parliament assembled.

The humble petition of the Freeholders of the County of Kilkenny, duly convened by the High Sheriff of said County.

Sheweth,

That an arrangement, calculated to afford the Established Clergy a fair equivalent for the Income cleared by them from Tithes, would be attended with the most beneficial consequences to the country, by promoting, in the most effectual manner, its agriculture and tranquillity.

That your Petitioners are fully convinced that it is only necessary for this Honourable House to direct its serious attention to the subject; to succeed in devising an